1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

en-gerai 'l-ala ooñgwan, lekŋer aare o li-abore aare.
Nĕji kullo-papit ol-masi.

teeth, two in the upper jaw and two in the lower.
The hair of the head is called the mane.

'Ng-amulak.

Enotari 'ng-amulak kat'-are too-'l-Maasae; en-e-'menata oo 'n-oo-'n-dŏkitin naadoli neiñgasyai. Nenotari sii 'ng-amulak too-'l-oibonok, ten eiyŏuni neishiu 'l-tuñganak.

Ten emen ol-Maasani likae-tuñgani, neisikaki 'ng-amulak eng-omom, nĕjo: 'Ira ol-dia.'

Ore pe edol il-Maasae 'l-Ashumba opa, neisikaa, nĕjo: 'Eñgu 'l-Orida[2] anaa 'l-lukunguni.' Nemeiyŏu nenyikaki ăisĕye.

Ten edol ol-Maasani en-gerai kiti neitu ae-oloñg edol, nenotaki 'ng-amulak, nĕjo: 'Tubulu, tamoo 'ng-onyek o-'l-orere.'

Naa, ten edol en-gerai neitu ae-oloñg edol, nenotaki 'ng-amulak, nĕjo: 'Torono enna-kerai'; kake ĕjo to-'l-tau lenye: 'Sidai enna-kerai'; amu ĕji, ten ĕjŏki ol-tuñgani en-gerai: 'Sidai enna-kerai,' nemweiyu.

Spitting.

The Masai have two ways of spitting; one is used to show contempt, and the other astonishment. Besides this the medicine-men spit when they wish to heal people[1].

If a Masai wishes to show his contempt for another man, he expectorates a small stream of saliva forcibly through the hole in his teeth into the man's face, and says at the same time: 'You are a dog.'

Formerly when the Masai saw Swahilis, they used to spit on the ground and say: 'These coast people stink like fowls.' They never went near them or touched them if they could help it.

When a Masai sees a baby that he has never seen before, he spits on it slightly several times and says: 'Grow, become accustomed to the eyes of people.'

When he sees a child that he has never before beheld, he also spits on it slightly, and says: 'This child is bad.' To himself, however, he says: 'This child is good.' It is believed that if he praises a child it will fall ill.

[1] Amongst the Dinkas it is also customary for the medicine-men to spit on their patients (Kaufmann, *Schilderungen*, p. 128).
[2] The name by which the Swahili were formerly known.

1: Hollis G-5 (ca. 1894-1904) 1905
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514 576 201 Ten eñgasaki 'n-gera kutiti 'l-tuñganak tasati naleñg, nenotaki 'ng-amulak il-tasati, nējōki: 'Mikitajapa eng-Aī.'

Naa, ten eñgasaki 'l-muran il-tuñganak kituak, nenotaki kulikae-kituak ing-amulak ing-aik.

821 514 789 Naa, ten edol ol-Maasani en-dōki neitu ae-oloñg edol, anaa ol-akira ōdōyo, nenotaa 'ng-amulak, nējo: 'I'usho! imbira 'l-mañgati!' nējo sii: 'Telekwaki.'

514 789 [551] [963] Ore sii ten erikīno, neipot il-meneñga araki eng-arna o-'l-tuñgani ōtua, nenotaa 'ng-amulak. Ore sii ten eniñg il-omon torok injere etua ol-tuñgani ōje, nenotaa 'ng-amulak, nējo: 'I'usho, eng-Aī, mikiatá 'n-giyaa.'

514 177 Ore p' eiter aapwōnu 'l-Aisungun kunna-kwapi, pe edol il-Maasae, nenotaa 'ng-amulak, amu etējo: 'Eitu kidól il-tuñganak anaa kullo.' Nēji sii: ''L-oibonok kituak kullo-tuñganak.' Ore pe epik ol-Aisungui ol-tuñgani ol-chani, nējōki ol-tuñgani: 'Tonotakaki 'ng-amulak p' aishiu.' Nēji eng-arna 'l-Ōjuju amu eata 'l-papit kumok.

If small children salute very old men[1], the latter spit on them, and say: 'May God give you long life and grey hairs like mine!'

Then, when warriors greet old men[2], the latter frequently spit in their hands before allowing the young men to grasp them.

If a Masai sees something phenomenal, such as a shooting star, he spits several times and says: 'Be lost! go in the direction of the enemy!' after which he says: 'Stay away from me.'

Again, should he forget, and call somebody who is dead, or mention the name of a deceased person, he spits. Should he hear any bad news, such as the death of some person, he spits, and says: 'Be lost, O God, we have no ears.'

When the Europeans came to these countries and the Masai saw them for the first time, they used to spit, for they said: 'We have never seen people like these.' They also called them medicine-men, and if a European gave a Masai medicine, the latter asked him to spit on him to heal him. Europeans were formerly called 'L-Ojuju owing to their being hairy.

[1] *Vide* p. 287.

[171] [113] [2] It is customary amongst the Bari people for old men (fathers or grandfathers) to take children's heads between their knees and spit slightly on them to bless them (Mitterrutzner, *Die Sprache der Bari*, p. xvi).

[3] *Vide* p. 284.

11: Leakey E-5 (no date) 1930 FL12 Masai FL12
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When the time for the ceremony arrives, a very big village is built called *eunubu*, and all the members of that age-grade which is to be transferred from the Junior to the Senior Warriorhood stage assemble here with their friends and relations. The warriors concerned all dress up in their very best finery, and lion skins especially are in great demand; and for nine days they dance a special dance called *Kaibach el moran*. During the whole nine days of dancing a very great number of cattle are slaughtered, and there is great feasting and beer-drinking, but neither the dancing nor the feasting are the important part of the ceremony; they are merely incidentals, centred around the *thingira*.

The Thingira.—Away from the main village an enormous hut has been built which will accommodate anything up to four hundred men at a time. It is said to be round in plan, to have a pointed roof, and to take very many days to build. There are no partitions inside it, but in the centre is dug a circular pit. Outside the hut is a thorn fence with only one entrance. This hut is called *thingira* (a word which has been borrowed by the neighbouring Kikuyu and applied to ordinary bachelor huts), and is the centre of the whole of the *Eunutu* ceremony. During the whole of the nine days of the ceremony this *thingira* is used as a "club-house" by the men of the age-group concerned with the ceremony, but there are certain restrictions, and it is these restrictions which give the key to the meaning of the whole ceremony. It is considered both ignoble and dishonourable for any man in the warrior groups—and more especially the junior warrior groups—to have any sexual relations with any but the uninitiated girls, but, of course, cases do occur either openly (*see* Forced Marriage) or in private. Now all members of the age-group concerned must be present at the *Eunutu* ceremony, but only those who have strictly observed the above regulation and have never had sexual relations with an initiated girl or married woman may enter the *thingira*. In order that no one may do so under false pretences the entrance to the *thingira* is bewitched by the elders, so that if anyone ineligible enters he will surely die.

The *thingira* is not big enough for all the warriors concerned to use it simultaneously, and each day for the nine days there is a public ceremony when the various individual territorial groups are expected to enter. For this ceremony all the friends and relations of those who are expected to enter collect round the entrance and each individual as he enters is greeted with applause, as he has shown by entering that he has not dishonoured himself or his family. Those warriors who dare not enter try to slink away unobserved, for they are disgraced. Inside the hut—as mentioned—is a large hole which is used as a cesspool, into which the men who enter the hut must urinate. This cesspool is also bewitched as an extra precaution, and anyone who has falsely entered and evaded the witchcraft of the entrance will certainly die upon urinating in the hole. All those who enter the *thingira* on any given day during the ceremony sleep there that night, and also have milk and meat brought them for food, and sit and talk for hours. During

12: Fox G-5 (1925-1930) 1930 FL12 Masai FL12
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799 It is lucky to see a fish eagle (*ol korpellis*) sitting on a tree if it is facing the observer. It is unlucky to see a single wild pig, but lucky if a number of pigs cross the path from left to right in front of the traveller.

There are several other superstitions, but they seem to be held in little, if any, more importance than most of our own, *e.g.* seeing the new moon through glass, encountering magpies, spitting when a hare crosses one's path, etc.

514 576 *Spitting* is a greeting and brings good luck. One is asked to spit on a new-born baby. I have sometimes been spat on in a similar way by very old men and women—a somewhat trying ordeal which had to be patiently endured. Moreover, a Masai may spit on his palm before shaking hands in order to give an exceptionally warm greeting. It is then etiquette to follow his example.

173 *History.*—The Masai have little historical tradition. Some of it is given in Hollis, pp. 266–273. They are said to have come from a place in the North called by them *Endigir* a hundred generations (of 15 years each) ago. The generation names from the present time, working backwards as far as they are remembered, are:—*Il Twati, Il Talala, 'L Aimer, Il Nyangusi, Il Twati, Il Kidotu, I Merishare, Il Tiegi, Il Salaash*, and *Il Meshopo*. Those before this have been forgotten. When they left Endigir there were no *Laibons*, so the elders arranged about the ceremonies. The warrior and age-group system was already in being, having been instituted by Naiteru Kop (*see* Hollis, p. 266). The customs of group marriage and of free love between the warriors and the girls were also in existence.

There were four tribes in Endigir—the Masai, the Dorobo, the Kikuyu and the Il Kunono (smiths). God gave the cattle to the Masai and the wild beasts to the Dorobo. He told the Kikuyu to go to the mountains and the place of many rivers and to eat grass. He gave iron to the smiths and provided them with stones to beat it with. These four tribes were all friends together.

262 *Restrictions as to Food.*—Besides those mentioned above as applying to warriors and junior elders, the following apply to all Masai:—

They must not eat the flesh of wild animals.

They must not drink milk soon after eating meat.

Women must not be seen eating meat or drinking milk by men of their husband's generation.

805 *Months and Days.*—The Masai divide the year into the following months:—

Ol Adaalo. Meaning unknown

Or'at — Grass in the hollows. (About February.)

O Ānyi Oing'ok = When the bulls are tied up.

Ol o Doyoerie ol o Ingokwa = When the Pleiades are in the West.

Ol o Olepunyi Ingokwa = When the Pleiades are in the East.

Ol Guju Orok = The short black bristles. So called because it is the month of ceremonies, and therefore heads are shaved.

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/footnote 1 cont./ husbands. Babies to whom a woman has given birth from thus living with another man belong to the husband, even though they also call their genitor father.

They abort an immature fetus when the woman has been made pregnant by another who is sick or old or feeble. Remedies in the form of a potion are used, which are said to be innoxious during the first two months of pregnancy. After two months of pregnancy they wait for parturition and kill the newborn child.

They are accustomed to having intercourse lying on their sides, the woman's upper knee placed over the man's loins. They do not customarily cohabit except at night. They are afraid of coitus in daylight, lest the man's blood transferred to the vessels of his wife would retain nothing but water.

Boys and girls already begin to practice cohabitation at the age of eight to ten.

It is considered extremely shameless to break wind in the presence of women.

V.

000 Pregnancy. -- Behavior of the pregnant woman and her husband. -- Confinement. -- Festivities in connection with the birth. -- Twins. -- Deformed child. -- Killing newborn children. -- Behavior of the woman in childbed. -- The newborn child. -- Childhood. -- Children's games.

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As soon as the woman feels pregnant, the spouses separate until after the nursing period, which lasts approximately 1 1/2 to 2 years. Another man may not touch the woman during this period, any more than her husband. This stipulation, however, seems to be little

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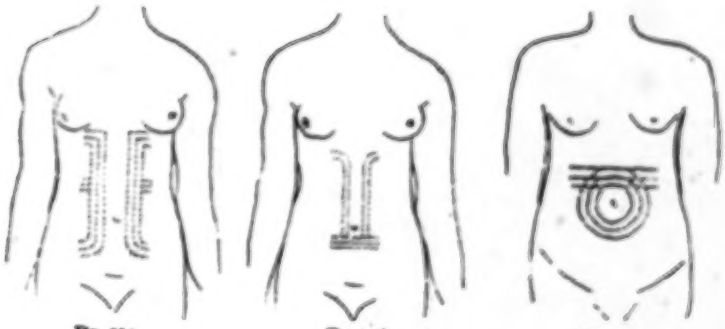

Fig. 730. Fig. 731. Fig. 732.

The two middle lower incisors of boys and girls are loosened by pressure with a knife and then removed with the hand, /153/ and, to be sure, either in childhood or also in connection with the change of teeth. Most often given as the reason for this was "so that in drinking milk and honey beer one can spit in a long stream through the gap in the teeth (em buátá)," which is part of good breeding. This is, of course, not the real reason, this rather seems to have

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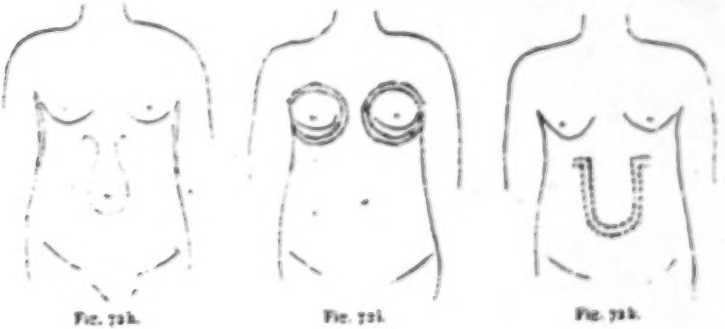

Fig. 733. Fig. 734. Fig. 735.

302 fallen into oblivion. Fingernails are worn rather long and, if they become too long, are bitten off, not cut off. The pieces bitten off are thrown away. The toenails are not cut; they wear off sufficiently in walking, etc.